

SOCIO ECONOMIC AND PROGRESSIVE ADVANCEMENTS OF THE TRIBES IN GUJARATH

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Abstract: The Adivasi area is surrounded with Aravalli range in North, Saputaara and Vidhyanchal range in eastern side, and hilly area of Sahyadri in the south. There are about 25 Adivasi like baranda, bavcha, bhil, ghodiayaa, gamit, gond, kathodi, nayak, parghi, rathava, kunbi kodi, siddi, dubda and padhar, live in Gujarat. Total Adivasi population in India is 62751027, of which Madhya has the highest population of Adivasi in India, while there are 6161775 population in Gujarat. From hilly range of Danta taluka, poshina in khedbhramma, and downward from south of Vijaynagar, in north western side of Panchmahals, while in south Gujarat Nanchhad side which covered hilly and jungle area of Mandvi, Dang, Ahva and Dharampur are the places of Adivasi in Gujarat. Panchmahal has the highest population of Adivasi followed by Surat, Vadodara, Bharuch and Sabarkantha in Gujarat. They are divided geographically into three categories of north, middle and south of Gujarat. Population of Dubda and Bhil Adivasi are the highest in Gujarat. Usually Bhil lives in Banaskantha, Sabarkantha, Vadodara, Panchmahals Bharuch, Surat and Dang district of Gujarat. Bhil and Garasia Adivasi living in the northern side in the range of Aravalli have social, religious and cultural nexus with that of adivasi in Rajasthan, while bhil, rathava, patelia and dhanka adivasi have the same nexus with the Adivasi of madhy Pradesh. Ghodia, chaudhari, gamit, konkal, dhor, varli, bhil and kodi adivasi from south Gujarat have the same religious, social and cultural nexus with that of maharashtra. Gujarati Adivasi has its own arts, music, dance and vocal literature. Their ornaments and dress expresses their own arts. Their marriage, festival, and dance songs, story, and riddles are very amusing.

Many normal and abnormal things like the impact of Modernisation, culturalisation, industrialization, Hinduism, islamisation and christianisations have happened on adivasi society. Due to culturalisation and impact of other religion, social, religious and cultural, educational, linguistic, and health related problem has arisen. Rapid changes in religious, social and cultural in Adivasi society has brought impact on their social life too. Munda and Hoo Adivasi celebrate easter instead of their own festivals. Certain Adivasi are divided into Christian and non Christian division.

Introduction: Adivasi living in Bhiloda taluka are known as dungri garasia adivasi. Their food is maize and make Laddu and Churama occasionally. They have wine and meat too. Male wears dhoti and cloth on waist while youngster like pants and shirts. While woman wear blouse, ghagro and dupatta to cover the head. Woman are fond of ornaments. Dungari garasia adivasi have traditionally parental family system is seen. They have male dominated system. This adivasi are distributed into many Gotra nad make marriages out of their Gotra. They have panch system like villagepanch, pradeshpanch and castepanch too. They dwell in disperse shelter system and they have strong body too.

Their profession is labour work, catteling and agriculture. Their farming is in hilly area and without irrigation system. Wood cutting, labour work, and growing vegetable are common among them. Usually they have economic crisis in their life. They believe in family Gods and worship them. They believe in gods like Rama, Hanuman, Shitalamata, Ganesh, and Ambaji. Keeping vrat and different belief in common among them. shamadia dev is known as black god and worship him. They believe in black magic and omen too. Their dress, ornament and life style are like that of Christians. Fair bring enjoyment in adivasi's life. According to season, tithi and festivals,

they enjoy festival many times in a year, of different Gods and Goddess. In a festival they are roaming with friends, do shopping, dancing and singing make an enjoyments and select their would be wife. But in a present time the pattern of festivals have changed. monetary exchange and impact of profit.

Traditional festival were also celebrated with the same enthusim. A month before holi they dance with traditional dress and instrument like big dhol. They take wine and collect some money from near by villages and bring coconut and sweet to eat. They watch the sparrow where it goes and sits. According to that they then make forecaste of coming year. If that sparrow sits on green tree means the coming year is good and if sits on dry place means the coming year will be bad. Adivasi play ball game made of cloths and sewed with strings. 75 % respondents have said that Such a celebration of uttarayan are rarely seen in adivasi and youngster hardly take part in it.

The male and female ornament like kanto, kanful (wearing in ear), hathful, tupio, ahadi arer aely seen now modern ornaments have taken place. Now traditioan food, cloths, and life style have changed. The addressing pattern of Family relative and social relative have also changed. A paintings of various god and goddess are not seen on a wall now. In a short due to education, modernization, modern technology

and cultural contact, adivasi culture have got changed.

Their marriages were costing a low amount but with the contact of modern society and various culture marriage have become very costly now. With such a cost they have become financially poor too. Unbalance in gender population have put many effect too upper caste male buy a girls from lower class people to marry her certin broker also work for that. Some adivasi have settled in job and business in a city with taking good and higher education. Among them some have kept contact with their society while some have became away from it their children hardly speak their tongue or wear a traditional dress. Their woman hardly wear traditional ornament too.

Adivasi traditional life style, attitudes, religious belief, habit, dress, language, festival and many other socio-cultural have got changed as they come into contact with civilized society. Their fundamental and culture have got changed and they are divided into four various groups.

Adivasi have impact of modernization, christianisation, migration, and contact of civilized society in their life. With the contact of civilized society divisional effects have taken place in their life. Their dispute on social and property were solved by their panch but in present time the grip of panch is losen. judicial and criminal law is used in that place. Conversion has also impressed their social structure. They have started using bio languages, their own and other language too, have so their own language has been at the verge of vanishing. Language drive culture. collapes of language, collapse the culture too. 48% respondents have accepted that their children use to speak Gujarati rather than their own languge. 64% respondent said that traditional dress, and ornaments is rarely seen. Their religion, culture, music, dance, and home industry are vanishing. The difference between old and new generation is widen and now they are distributed between Christian adivasi and non-christian adivasi. Among non Christian adivasi Swaminarayan, Swadhyay activity have entered. 73 % respondent replied that attraction of traditional dance, music, fair, art, and celebration of festival are reduced. Youngsters feel ashamed doing traditional dance but do a dance and hear on filmy music during marriage. Their lazim dance has taken place of garba and marriage song of Hindu culture. They go to fair but enjoyment, dance and passion have changed. Fair enjoying youngster with playing flute, and singing a song in group is a dream now. A weapon in hand with colouring ribbon on it, and traditional dress is not possible now. The effect of Hindu culture on social, religious, and cultural is visible now. Rural culture has big effect due to migration, education, service, and modernisation on Adivsi Garasia.

The concept of development in tribal situations poses complexity. Tribal development is defined as social and economic development of the tribal people through phased manner and time-bound integrated area development and other programmes suiting the genius and the economic situation of the people, ensuring progressive elimination of all forms of exploitation and ensuring a move towards the goal of equality and social justice. In India, the government's foremost concern which moulded its tribal development policy was securing the welfare and socio-economic enhancement of the tribal people. Many commissions and study teams have repeatedly emphasized the importance of the principles of tribal development.

The problem of problems is not to disturb the harmony of tribal life and simultaneously work for its advancement". Shilu Ao Team on Tribal Development (1969) pointed out the aim of the policy on tribal development and suggested it as, socio-economic and progressive advancement of the tribes with a view to their investigation with the 1 Raha M. K. and Das J. C., Constitutional Safeguards for Scheduled Tribes in Buddhadeb Chaudhari (ed.), Tribal Development in India: Problems and Prospects, Delhi: Inter-India Publications, 1982, p. 312. 79 rest of the community on a footing of equality within a reasonable distance of time. The basic issues on tribal development include not only economic development of tribes, but also preservation of their ethnic identity, ecology, language, culture, style of living, traditional practices, political ideas etc.

There are two principal colonial causes of tribal disaffection and their exploitation — the failure to recognize community propriety rights over land of tribal communities in the Indian Forests Act, 1927 that rendered them encroachers on their own land and the highly unjust and oppressive features of the 19th century Land Acquisition Act. All talk of their welfare is futile without amending these two laws.

In last few decades, tribal communities have to step forward and raise their voices against injustice being perpetrated on them; this voice of injustice only became louder since the mid nineties. The so-called economic reforms unleashed by the Union government have reduced them to the status of "targeted" people. The incompetent governments at the center never bothered to reach them since 1947 when Indian elites (Nehru dynasty) started ruling India. It speaks for the caliber of governance of this family (largely Nehru and his daughter Indira) that by late eighties the Indian government was at the verge of bankruptcy. Thus, in 1991 the Indian government pledged gold with international money lenders and got money at their terms. Thus, the economic policies began changing in favor of the rich in the name of liberalization, privatization, and globalization.

Their areas were officially “excluded” by the White rulers until 1947 and have been unofficially “neglected” by the new rulers since then. The only interest the colonial British had in “excluded” areas was the mineral and other resources. The same

tradition was followed by the Indian rulers. Forest officials were the face of government before 1947; that continued later too. Whenever they resisted the British, it was to protect their land and livelihood; they are doing the same now.

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